
The Christian world is robbed of its Christmas this year, and the season will bring only sadness to many hearts. In ten million homes there will be little heart for mirth because of the vacant places, though for the sake of the smaller children an effort may be made to appear to forget. Many will be the prayers offered for those who but yesterday were boys with their Christmas stockings and to-day are serving as targets for the bullets of enemies who also have come from Christian homes, and who have mothers praying for them. Christmas festivities will give place to a pitifully eager searching of the lists of "casualties," and there will go up to heaven the sound of the weeping of millions of Rachael's, who refuse to be comforted. To many, Christmas will bring only cold and hunger and sorrow, with the memory of the time when, a short year ago, there had been the cosey home with the husband and father and the sturdy sons there with them. Now the only comfort of the day will be the tie of a common sorrow.

To millions of men in camps and barracks and in trenches or aboard the floating forts, or travelling beneath the waves on a mission of death and destruction, Christmas will mean nothing. Perhaps the addition of some small delicacy to the ordinary fare will remind them of the occasion, but there is not time in the stern business of artificially hating and of destroying their fellow men to stop and celebrate the birth of the Prince of Peace.

* * * * *

But a sadder fact is that it is given to a few men for
ambition's sake to take peace from the earth and make Christmas a time of general sorrow—a solemn mockery before the world. Where is the "peace among men" that Christ came to bring? There is scarcely a corner in the whole earth that has not felt the shock of the terrible impact of armed forces in Europe. Indeed, war itself has been carried to the ends of the earth. Multitudes who have not read aright the scriptures nor the signs of the times are wondering whether Christianity can really do what it claims to do, and whether for nineteen hundred years the Christian nations have been mistaken. Well may the heathen ask, "where now is their God?" And the shamed nations can make no reply.

It seems to us that there is one more fact, sadder than all others. While hatred and strife can in a few short months shake the world to its farthest corner, the belated message of peace and salvation has been nineteen hundred years on the way. Not for this one year alone has the heathen world been robbed of its Christmas, but for nineteen weary centuries. They will not this year mourn their loss of Christmas cheer, as will the "Christian" nations, for they have never had it to lose. Multiply the loss of the Christian nations many hundred times and we begin to have a conception of the loss of the heathen world. The sadness, the poverty, the injustice, the violence all are here, but they have been here so long that the people have become used to it all and ceased to expect anything different. If what appears to some to be the failure of Christianity for four brief months can plunge the world into such profound sorrow, what must it mean to have never had Christ or Christianity?

But, praise God, whatever may be said of the so called "Christian" nations, and the failure of their system, and whatever may be the ignominious failures of man—his sciences, his civilization, his plans, his peace, his brotherly love—Christ is a failure. The angels did not sing without reason on that Christmas morning many years ago of "peace on earth." He came to make rebellious-hearted men to be at peace with God. He be
ueathed to His followers a peace which the world cannot give—
My peace I give unto you; not as the world giveth give I.”
and he has promised to return in person and make wars to cease
at the ends of the earth and to rule the world in righteousness.

Our Christmas wish for each reader of the India Alliance is
hat “the peace of God that passeth all understanding shall keep
our hearts and minds through Christ Jesus.” And our cherished
Christmas wish for ourselves is that we may be enabled to
ring some of those who have all their lives been robbed of peace
with God to know the Prince of Peace, “whom to know aright
is life eternal.”

OUR CHAIRMAN’S PAGE.

An Editorial Department Edited by Mr. Fuller.

We wish to call attention of all our friends in the home land
to the very serious condition of the German missions in India
used by the horrible war in Europe. In one of the larger
German missions, two hundred and seventy-five Indian workers
ave been dropped for lack of money and one hundred and fifty
ave remained on half allowances rather than leave the work.
This shows a fine spirit on the part of those who have remained
and probably many more would have remained had there been
money to provide even half allowances. A call has been made
y other missions for help to be sent to these our German
brethren whom the British Government is allowing to go on
with their work, and it was proposed that each Protestant
missionary who is able to do so gives ten rupees ($3.30) a month
keep up the work of the German missions and we are glad
hat there has been quite a response, but the fact is that all
missions have been brought into financial straits more or less,
the British Societies because of financial stress at home and
the American Societies because of loss of exchange and difficult-
ies and uncertainties about getting money to the field. In our
own mission we feel that we must not drop any of
our Indian workers, even though the allowances of missionaries
have to be diminished for a time to support them for most of them have been trained in our own mission and are from the famine orphans. We mention this to ask special prayer for our German missionary brethren and their work, for their work is an important part of Christ's work in India, and God may lay it upon the hearts of some to give or to interest others to give to this important work. And we also ask special prayer that we may be able to keep all our Indian workers, for we need them so much and we need many more than we now have to cover the ground fully.

At our annual convention at Akola, all our hearts were stirred with a deep conviction that after all the years of sowing and watering the seed God's time has come for us to reap as well as to sow. The awful barriers of idolatry and caste and gross ignorance and carnality among the people are real but knowing them all far better than we know them or can ever know them, Christ has sent us not only to preach but to make disciples from among these people, from the highest to the lowest, from the most highly educated to the most ignorant. Th Master has promised fruit that shall remain, and here among these people now living in sin and darkness are our spiritual children that are to be. And a new baptism of love for these and an intense desire to find them one by one, and for a spiritual discernment to see among the crowds these that God has chosen in Christ before the foundation of the world to be our spiritual children was a marked feature of the new visions of Christ and new visions of the work which were given us.

There was a deep longing to bridge every gulf that is between us and the people and by the love of Christ constrainin us to get closer to the hearts of the people than we have ever done, closer to the non-Christians and closer to our India Christians who have difficulties and temptations which we never had, and in which we want by God's grace to help them more than ever. It is a pity to come ten thousand miles to get to these people and then stop ten feet from them and not be able to bridge that last ten feet, but it is much easier to come the ten thousand miles than to cross the last ten feet. We can ge
within speaking distance and preach to crowds of them and
preach the Gospel and make it all very clear to their minds, and
do a great deal for them and yet never get close enough to help
them as they must be helped by hearts throbbing with love for
Christ and for them as well, and throbbing so close that they feel
the throbbing. When a man is facing the question of accepting
Christ and being cast out by all his family, he needs to feel that
the missionary will be a father in place of the one who casts him
out. He wants to feel sure that there is some one to whom he
can open his whole heart and from whom he will find help and
sympathy and a love that his unsaved friends were not capable
of giving.

Pray for us that these new visions of Christ and what it
meant to Him to empty Himself and come to live in our hearts,
and what He, living in us, wants us to be to those whom the Father
chose in Him, and has given to Him and has sent us to gather
out from these millions to be His and our inheritance of saints
pray that these visions may be realized by us. If the
riches of the glory of His inheritance is an inheritance of
saints then, if we are joint-heirs of Christ, this inheritance of
saints will be our inheritance as well as His, and we shall be rich
for eternity in the precious souls now in darkness who are yet
to be our spiritual children, for whom we must "travail in birth,"
one by one till they are born of the Spirit and led on till Christ
is formed in them.

THE ANNUAL CONFERENCE.

By Josephine Turnbull.

The Annual Conference began Friday evening, Oct. 23, with
a prayer and testimony service in which all our hearts were
tenderly drawn together by the Spirit, and in which was
manifested an earnest, joyful expectation of meeting God during
the coming convention days. Saturday morning, after arranging
the convention committees and order of services, was spent in
prayer. It was decided that the morning and evening meetings
should be devotional and the afternoon sessions devoted to mis-

mission business. Later it was found to be necessary to give Wed-
nessday and Thursday evenings also to the handling of business in order to have the last two days of the convention free for the Word and prayer.

Saturday afternoon and evening our beloved chairman Mr. Fuller, who presided throughout the convention and whose presence and words of wisdom added much to the spirit and blessing of the meetings, brought us two heart-searching and inspiring messages from the Word. We trust that these may be reported elsewhere more fully than space will allow here.

On Sunday morning we met together with eager, expectant hearts to hear what the Lord would say to us through His trusted and much used servant, Rev. J. McPherson. The fact that Mr. McPherson had been made a blessing to our missionaries in China last year, and that he had held special meetings in several of our mission stations before the Akola convention, made a real tie between speaker and hearers that grew stronger as the convention days went on. We recognised Mr. McPherson as God's messenger to us at this time, and we praise God for the lift that his deeply earnest and helpful messages and his loving, sympathetic spirit gave us at this stage of our work. He reminded us in his introductory remarks that we are nearing the great, glad day to which the ages have looked forward, and of the need of being girded with power from on high for the last great conflict in gathering the last gleanings from the harvest field. The leading thought of the message, which was from Ruth iv & v, was that as “handfuls” were let fall in Boaz's harvest field “of purpose” for Ruth, so in the fields where God has called us to glean there are some “handfuls on purpose” for each of us to gather. Then are souls in our stations which cannot be reached by anyone else, or by any other personality than ours. That is why God has permitted us to be stationed where we are. God has intended them for us—to be our spiritual children—and if we do not gather them who will?

Sunday evening the message was from Isa. liv. 1-6, 11-13. We were exhorted to first enlarge the place of our tent—to get our hearts enlarged and more thoroughly prepared—and then to lengthen out the cords of love, prayer and zeal, for a bigger tent to hold all the souls that are coming in. The stronger stakes that must be driven down deep to hold the longer chords of the larger tent are the staunch converts that God will give in answer to prayer and faith. “Spare not,” let faith go out to meet God in His purpose for you in the last days before the coming of the King.

Mr. McPherson's talks on Monday morning and evening and Tuesday morning were on the subject of prayer. The first on
The annual conference

The Priesthood of Prayer was based upon 1 Pet. ii. 9, Rev. i. 5, 6; v. 9, 10; xx. 6; xxii. 5, and caused us to see afresh the privilege and possibilities of being intercessors for souls. Since Christ has opened the way, everyone may go to God for himself, but everyone does not go. Hence the need of those who are willing to be priests. Souls will not be saved unless someone stands in God's presence to plead for them. God will save the "impossible" cases if we will be true as priests. The second talk was about Habakkuk. From Hab. i. 1-3; ii. 1-3; and iii. 17-19 we were shown the necessity of having a vision from the Lord of what He wants us to do, and then of our holding steadfast in faith for the fulfilment of that vision. Nothing is so tremendously heart-searching as importunate prayer, especially when like Habakkuk we seem for a time to get no answer. The third message was on seeking in prayer. Lu. xi. 1-13. Some things we get by merely asking, but others must be sought, and time becomes an element in obtaining them. It takes everything there is in a man to really seek in prayer. Intelligent faith must hold him in the seeking. This faith lies in the region of the will, not in the emotions, and must be developed to take what it asks before it can hold it after it is received.

Tuesday evening Mr. McPherson read portions of Judges vi and vii and pictured Gideon, who "out of weakness was made strong" by the Spirit of God "clothing Himself with Gideon." God ignores numbers but makes the Spirit-filled man invincible.

On Wednesday morning the subject was again on prayer. The parable of Luke xviii. 1-8 seems from verse 8 to especially be connected with the Lord's coming. It indicates that at that time prayer will be hard work, and states its point clearly—"that men ought always to pray and not to faint." God can reach the Brahmins; He can do anything, but our part is to not faint in prayer. We may be nervous and tired, but if we do not pray and prevail for these souls who is going to do it?

Thursday morning Mr. McPherson brought us a comforting message from John xiv. 12, xv. 7, 16, xvi. 23, 27. We need just such promises as these to meet our need on the mission field, and he urged us to take them just as they are and not try to tone them down to our level. We are all in this wonderful arrangement and can have the power and protection of these promises if we simply believe God means what He says.

Friday morning the familiar passage in Lu. x. 38-42 was read and from it, especially from vs. 42, Mr. McPherson gave a most helpful address, emphasizing the fact that the power of the choice of God's best lies with us. He reminded us that often great issues follow a seemingly unimportant choice in our lives, and God
works for us according to the choice our wills make. As we choose that "good part" of being absolutely at God's disposal it shall not be taken away from us.

Enoch was the subject of Mr. McPherson's Friday evening talk. Two statements about Enoch were emphasized, he "walked with God;" "he pleased God." The Christian life simplified is walking with God and pleasing Him. The daily walk with God in all matters, great and small, is what counts. Our hearts were deeply solemnized as Mr. McPherson pictured the conditions of apostacy and sin that environ the church today, conditions similar to those that surrounded Enoch in his day, and yet, in the midst of it all, Enoch was kept unspotted and had that faith that ended in translation. The application of this message to our own lives was most earnest and heart-searching.

On Saturday morning Mr. McPherson was still fresh and joyful in the Spirit and we were further refreshed and uplifted by his message taken from Eph. i. 4-23. The things which God purposed for us ages ago were clearly set before us, and again the necessity of faith was urged—that faith which is a condition of heart that unquestioningly takes God at His word, and which links us with the power and throne of God. In the speaker's unique and happy manner he invited us to take a seat that morning with Christ in the heavenlies and by faith to stay there and live the throne life of prayer with Him.

Saturday evening found us all ready for more of the Word of God in spite of the physical fatigue consequent to so strenuous a week of meetings. The message was from Eph. vi. 10-20. Mr. McPherson presented the spiritual armour to us piece by piece and urged the necessity and importance of being specially girded for the fight to be able to stand or to go forward in the battle these days.

Sunday morning Mr. McPherson read from Isa. liii. 13—lili. i-12, I Pet. ii. 24 and so presented the atoning work of Christ that our hearts were melted and drawn out to our Lord in deep love and devotion. It was blessed to have the old story, which we tell so often in heathen villages, told to us again in the tender yet stirring power of the Holy Spirit. If any had fallen from their "first love" they must have been drawn back that Sunday morning.

Sunday afternoon we followed the annual custom of partaking of the Lord's Supper with the Indian Christians of Akola. Mr. Fuller presided and Mr. McPherson spoke a few words to inspire faith and expectation of real blessing in the meetings to be held among the Akola Christians immediately after the convention.
Sunday evening Mr. McPherson drew all our minds heavenward as he pictured the joys that await us in the place Jesus has gone to prepare. He took Jno. xiii. 26—xiv. 4. as the basis of his talk and brought out many precious thoughts that made the Word seem real and comforting. The message was a fitting one to close the series of meetings that were such a blessing to all. Each message during the week was followed by a time of earnest, definite prayer that was most spontaneous and refreshing and in which many took definite things from God.

As we separated many said it had been the best India convention we have ever had. Apparently each one had received his or her special portion from the Lord, and we all turned our faces homeward with new courage and faith to meet the things we knew awaited us at our several stations. We praise God for the Akola convention of 1914.

'MERCY DROPS' AT BHUSAWAL.

By A. L. Garrison.

MERCY drops round us have fallen, but for the showers we plead.' We have had an opportunity to prove again right here in Bhusawal in the midst of ritualistic and heathen darkness, the power and blessing of the God who answers prayer. We had been earnestly praying for months that God would revive His work in Bhusawal, and He graciously began to answer by sending to us in October the Rev. Jesse MacPherson, a Quaker evangelist from the United States, to hold special services.

Both the English-speaking Alliance constituency and the native Christian community of this city have been much in need of a revival. The English Alliance Chapel was lately organized with twelve members, and the Marathi Church with sixteen. The average attendance is of course larger than the membership; being during the last six months twenty-five at the English and thirty at the Marathi services. In praying for a revival in this community it has been a comfort to remember that for more than fifteen years many of God's dear saints who have lived and laboured here, and most of whom have now gone on to be with Jesus, have stored up their prayers at the throne of God for the same blessing we have been seeking. And God has begun to answer their prayers and ours.

The meetings opened in the Alliance Chapel for English-
speaking peoples (who are largely railway employees and their families.) Mr. MacPherson spoke twice daily beginning with Sunday, October fourth. God greatly used all his messages which were given in the power of the Holy Spirit. At times the fighting against the powers of darkness was intense, but victory began to come the second night when a young man who had been a sailor gave his heart to God. Even his face showed that the light had broken upon him. He is still going on with the Lord. His mother had wandered far from God and in answer to much united prayer she came out quietly on God's side a few days later. A young Church of England man and his wife in whom we had been interested for some time had suddenly joined the Roman Catholic Church. Later their little one died, and they sent for us saying that they felt that God had punished them for joining that Church. Before we could do much for them they were transferred to another place. However, while passing through Bhusawal the young man had a chance to stop off. He attended the meeting at night and gave his heart to God, said he had severed his connection with the Catholic Church, and went on his journey rejoicing.

One of the members of the Church had long prayed earnestly for the conversion of her husband, an English ex-soldier. The Lord broke him all up at one of the morning meetings and he testified that he would now be ready to meet his dear mother who had died in England only a few weeks previously.

Another who had backslidden to a life of gross sin, after days of fighting returned to God. His wife also yielded her life to God for the first time. One of the most remarkable conversions was that of an English drill sergeant. He and his wife were gloriously saved and came out as fully for God as they had before followed Satan. Many in Bhusawal who do not come to the Alliance Chapel and who look upon revivals as fanatical, have confessed that the life of this officer has been marvellously changed.

These are a few of the number whose lives were changed. Several boys and girls and young people were converted or reclaimed, and six or seven testified to receiving the Holy Spirit definitely during the meetings. The whole atmosphere of the Church services is changed. The people have asked for an extra prayer meeting every week, and also for a new Bible class. Seven or eight of these who were saved or sanctified have requested to become members of the Church. For these things we praise God with all our hearts.

Following the English meetings Brother MacPherson preached for several days in the native Church. These meetings were
also signalized by the power of God. A wife who had been untrue, confessed her sin and was restored to her home. One of the dullest Hindoo women I ever saw, who when I first tried to show her how to get saved could not even correctly repeat after me the three words, “Lord Jesus Christ,” gave her heart to God, and was marvellously changed. To-day I had the joy of baptizing her and her husband and a young man, in the Tapti river. The last mentioned was a Christian in name for years. But he was soundly converted in the meetings and baptized to-day. Space will not permit our speaking of others of our Indian people who were converted, of those who confessed sin, straightened out tangles with God and others, or of the number who received the Holy Ghost.

Praise God with us for these “mercy drops,” but Oh! we beseech you to pray with us for “showers of blessing.” Please pray also that these who have accepted Christ as Saviour or Sanctifier may be kept true and pure in the midst of this pleasure-seeking, wicked city.

ANNUAL KAIRA LETTER TO PATRONS AND FRIENDS.

By Sarah Coxe.

Our watchword has been, “I will lift up mine eyes unto the hills from whence cometh my help.” Last February Miss Wells left the work for a much needed rest. During that time we felt our own inability to go on with the work. We had constantly to lift our eyes unto the hills. But God did not fail us once. Many times He gave us great blessing and help. This was especially true during convention time when I was all alone. Miss Peter and Miss Conger left for Akola in the evening. At the same time I with a few of our Christian people left for the cemetery, for that afternoon one of our babies died. When I returned it was night. The missionaries were all gone and I was alone. This was another opportunity to prove God. That night was one of great blessing; God gave me new life and power; and in all the next ten days I was not alone for God was with me in a marked way.

In February Miss Wells and Woodworth left for America, Miss Peter was at the hills. Miss Prichard was sent to Kaira to do district work. But as she had no equipment—horse, cart, etc.—she could not get out. I asked her to help me. From that time on she has been taking an active part in the orphanage work. Miss Prichard took full charge of the drawn
work classes; she has also a large class of girls who do the plain sewing and who are learning to cut. The first, fifth and sixth book sewing classes are also taught by Miss Prichard. Miss Conger has charge of the fourth book class; also a class in embroidery work. All of these sewing classes have done some very nice work.

Miss Prichard has a nice English class of about 14 girls. There are some of our brightest girls in this class; and they are very keen about the study. When at work in the milk-room or kitchen one may often see a book near by and they are not slow to use any passing missionary for information. The Bible classes are doing good work. Mrs. Hamilton has just completed the book of James. Miss Prichard is teaching Genesis. The girls who have completed the first and second years are eager to finish the course.

The schools have been one of the greatest delights to me. Each class is taught by one of our own girls. Sarswati Bai has been doing exceptionally good work in the kindergarten. Rugur is one of the new teachers. She has the first reader class. She has done very well. Bharni Bai teaches the 5th and 6th books. We have five girls in college in Ahmedabad. Asha Bai will graduate this year. She has spent two years in the Irish Presbyterian college. With the opening of our next school term in January she will succeed Bharni Bai, who hopes to be promoted. (She expects to get married.)

It was a great relief to me when Miss Peter returned from the hills in June. She relieved me altogether of all hospital work and sewing. Besides this she has been such a help in running the matrimonial bureau, which has done a flourishing business. Miss Peter also takes full charge of our Christian community for we have 27 Christian families at Kaira. Including the children it means 70 Christian people to care for outside of the orphanage. Miss Peter takes good care of those who are sick in body as well as those who are sick in soul. In connection with the outside work there is a small boys' school. Eleven boys attend of whom three are heathen boys from the near by village and eight are children of our Christian people.

During the year some new babies were brought in. One was a morphine baby left by the wayside to die in Viramgam. Mr. Hamilton sent one in from Matar. We have now 136 girls. During the year 30 were married, 3 died, and 2 small boys were sent to Dholka.

Financially this has been a very precious year. It is true that we have been pressed, for during the local famine of 1911 it cost us heavily to keep our cattle. There were two reasons
why we could not sell our cattle—we had a number of sick girls who had to have milk daily; and it was impossible to find purchasers. Very little extra money was sent in for this need. Since that time there has been considerable financial pressure. The girls have been willing to make any sacrifice to relieve the pressure. And God has worked for us. One day we needed eleven rupees. I told the girls and we prayed and by noon the exact amount had come. This has happened several times. To see God’s work has been an incentive to prayer as well as an inspiration to faith.

There have been some times of special blessing. In June we had a week of special meetings in which some of the girls got real blessing. Then when Mr. McPherson came there was much blessing. This meeting has not closed yet for a number of girls meet for prayer every night. We have had twelve baptisms and there are thirty more who are candidates. Praise God for His goodness to us!

THE MARATHI MEETINGS IN AKOLA.

By One Present.

Most of our readers will have observed a change this year in the usual routine of work in the Marathi field. The Summer School in Akola for our Indian helpers had, on account of shortness of funds, to be omitted. This was decidedly regretted by many, but the fact that thereby, the Marathi convention, which immediately follows the Summer School, was ruled out, caused deeper regret. Time has shown however that the Lord had another plan for these dear Indian helpers and Christians this year. By the visit to India of Rev. J. McPherson there were made possible "gatherings together," at the various centres for revival services. These have received God's seal upon them and resulted in much blessing.

It is doubtless known to our many friends at home that Akola is the oldest of our Mission stations in India and the centre of our Marathi work on the Berar plains. It contains the largest Christian community of any of the Marathi stations, so it was decided that a series of Marathi meetings should be held here after the Missionary Annual Conference. This series opened on the evening of November 3rd, with a prayer meeting, and was attended by the Christians and Native helpers from the Berar stations. Several of the missionaries also remained for the meetings to help in prayer.
We can now record with gratitude and thankfulness of heart, that God's presence was manifest in our midst with power. There were solemn times when the consciousness was deep and intense that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and we were kept on our faces before God. The searching messages from God's Word carried conviction into hearts, and sins of years were confessed with deep contrition, and put under the Blood to be remembered against them no more for ever. No wonder that there were heard testimonies of praise and thanksgiving because of the restoration of the joy of salvation and the precious promise, "I will restore to you the years that the locust hath eaten."

But the congregation, though not an extremely large one, was very representative. There were those into whose faces we looked with joy and consolation. We had in the early days watched them enter the spiritual life, seen them fight the good fight of faith, stood with them in temptation's hour and now know them, established in Christ, to be pressing though for God's best for themselves and for others. These testified to definite blessings received. Then there were heathen souls, seeking salvation—and praise God, they found it too. One dear blind woman stood up in the first meeting expressing her need as best she knew how. She did not miss a single meeting and it was refreshing to see the change that came over that wrinkled sad face day by day as the light shone into her heart. When the call was given to assemble around the altar rail for prayer, she always promptly came forward and when dealt with, voiced her need intelligently, saying one day, "I want to be saved" and the next, "I want the gift of the Holy Spirit." The last words we heard her utter were that her prayer was heard and her heart was full of peace and gladness.

Other hearts were burdened ones; some for their relatives and friends. One dear wife prayed earnestly for her husband and praise God, before the convention closed, he was brought into the meetings, confessed his sins, was restored after long years of wandering and yielded anew to the Lord. This was in answer to many prayers and there was great rejoicing, not only on the part of his wife but many other members of that family. Such an one needs faithful upholding in prayer,—restitution must always follow true repentance. Those who best know his case know also that the path that lies in front of him is not an easy one. Let us not fail to pray for him.

Two other cases we would likewise recommend for earnest
prayer. The first—that of a Mohommedan convert, who for many years has been a backslider, but now returned to Christ, has taken his stand once again, publicly testifying to the Church to that effect, but it will mean much persecution, probably, to confess it among his own people. The second is that of a Mohommedan who has known the truth from boyhood and might be called a "secret believer;" but always shrank from confessing his faith in Christ openly. He stood up in the assembly and testified for the first time and asked for baptism.

Our hearts also rejoice over the conversion of many dear boys of tender years and their testimonies which were given with no uncertain sound. One dear sister present said that for her it had been a wonderful convention, unprecedented in her experience, God had so wondrously wrought in her behalf.

The meetings were continued until Wednesday, November 11th, and throughout there was a spirit of expectancy. We know the Lord disappointed no one who sought and yielded to Him and for many we believe, these meetings mark a new epoch in their lives. There was no exuberance of joy but we do not doubt that a deep, solid, definite work has been wrought; the full importance of which, Eternity can reveal. We are impressed to pray that the work commenced during these days by the Holy Spirit may continue, increase and intensify until soon a mighty revival springs forth in this important centre that shall shake not only those who remained apparently unbroken, but spreading forth on the right and on the left shall result in thousands of souls being gathered in. Reader, will you unite your prayers with ours to this end?

After our dear brother, Mr. McPherson had uttered his words of loving "farewell", perhaps looking into those upturned, appreciative faces for the last time till Jesus comes, the hymns "There'll be no dark valley when Jesus comes," and "God be with you till we meet again," were sung and although he could not understand the language, he could, and did understand the spirit of the singing, and neither he nor we are likely to forget that singing of those hymns. Nor shall we forget to praise and thank God for His goodness in permitting His servant to visit us.

"Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission;"
EFFECTUAL PRAYER. GATHERED NOTES FROM VARIOUS WRITERS.

"THIS is a business in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens, than I have of reaching the mind of God by lifting up my heart at the Throne of Grace. This is the privilege of my calling of God in Christ Jesus. Even my faltering voice is now to be heard in heaven, and it is to put forth a power there, the results of which only God can know, and only eternity develop. 'Therefore, O Lord, Thy servant findeth it in his heart to pray this prayer unto Thee' (11. Samuel vii. 27)."—Phelps, Andover.

"Easiness of desire is a great enemy to the success of a good man's prayer. It must be an intent, zealous, busy, operative prayer. For consider what a huge indecency it is that a man should speak to God for a thing that he values not. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die."—Jeremy Taylor.

"A man who approaches God with vagueness of thought and languor of emotion is a weariness to himself and an abomination to God. He has no object to elicit intense desire, and no desire to sharpen his object—nothing to be relieved by prayer. Such a man prays because he must pray, not because he is grateful to God because he may pray. It is his conscience that prays, it is not his heart, His language is the language of his conscience. He prays in words which ought to express his heart, not in those which do express it."—Phelps, Andover.

"Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven."—Prayer of Dr. Chalmers.

"Does prayer make any difference in things? Can we detect and label the answers?

"We should, for one thing, realise where prayer begins. Every true prayer begins, not in the heart of man, but in the heart of God. It comes from God as an inspiration before it goes back to Him as an aspiration. It is not simply the sigh of human want climbing into the heavens, and making the hunger of the heart audible to God. It is a whisper from the eternal love of God making its ideal known to the awakened soul. God stands, not only at the end of prayer, to answer it, but at the beginning of prayer, to inspire it."—Dr. Fitchett.

"What is prayer? Is it a kind of spiritual gymnastics, whose only benefit is the development of soul-muscle by reflex influence? Or is it the voice of a child asking of a Father what
that Father has encouraged him to ask, and promised to grant?" Dr. Hills.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

"The effectual fervent prayer of a righteous man availeth much" (James v. 16).—Darkness and Light.

"THEY ARE WITHOUT EXCUSE."

Romans. 1 : 20.

THERE is a strange infatuation amongst many Christian people as to the spiritual condition of the heathen. Persons living far from them fall to dreaming about them, and in their dreaming, they have the vision of these multitudes as innocent creatures, more like children than men and women, sweet, kind, good and true. Such persons, of course, acknowledge that there must be a certain measure of sin in their lives. But this is reduced, they think, to a minimum, and besides, all are living up to their light and doing the best they can. But do the facts bear out any such conception of the case as this? The missionaries, who know the heathen best, do not say so. Nor do the heathen themselves say so. Out there in China, for instance, sin is a terribly real thing. If it were not so, the missionaries would not be there; nor would there be any such things amongst the heathen as temples, images, pilgrimages, and spending annually of millions of money for incense and other means of worship. In other words, a heathen acknowledgedly is what we are by nature; a man born in sin, his mind antagonistic to God, following the bent of his fallen nature into open transgression, fearing the judgment which is to come, and seeking, while not forsaking sin, to appease the wrath of God. We ought to have done therefore with our dreaming, and face the actual facts of the case, in order that we may act upon them. And as to action, Christ made this plain. He who knew the need as none other did, said: "Go—preach!"—H. W. F. in "China's Millions."

Little is much when God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labour do not share;
So work with God and nothing's lost—
Who works with God does best and most.
CONTINENTAL MISSIONS RELIEF FUND.
To the Missionaries and Chaplains of the Indian Empire.

Dear Fellow-Workers,—The Executive of the National Missionary Council of India have decided to appeal to you for the Relief of Continental Missions working in India. Sympathy impels us. The main work of these Missions lies in the Madras Presidency, the Province of Behar and Chota Nagpur and in the Central Provinces. You will have gathered through the Press some of the more salient features of the need that has arisen. In most cases communications with and funds from their home base have been stopped. Their ordinary financial arrangements have been so upset that serious retrenchments in every possible sphere have already been introduced. Present resources are fast becoming exhausted. If Continental Missions are to carry forward the work of the past years, it can only be by the assistance of others. The history of the Societies concerned, the large benefits in philanthropic, educational and evangelistic effort which India has received from their labours make it imperative that all possible steps should be taken to preserve the continuity of the work they are doing.

Committees have been formed in Madras, Behar and the United Provinces to learn the essential facts of the local situation and to deal with the need of the Provincial area concerned. The Honorary Secretaries of the Representative Council of other Provincial areas have also been making enquiries, so that a large amount of detailed information has been gathered and financial aid can be administered wisely and immediately it is forthcoming.

The Representative Council of Behar and Orissa have issued their own appeal, which states that Government assistance will be forthcoming for the maintenance of educational and philanthropic work, without serious diminution. The very serious task of supplying the Missionaries themselves with the necessities of life has now to be initiated, and this will need at least Rs. 4,300 per mensem if married Missionaries receive Rs. 100 and single Missionaries Rs. 50 each. All subscriptions or donations for that area are to be forwarded to the Right Reverend Bishop of Chota Nagpur, Bishop’s Lodge, Ranchi.

The Madras Provincial Council has also appealed to the Missionary forces of its own sphere. The main work of German Missions lies here and the total staff of the chief Continental Missions, inclusive of German, is not less than two hundred. At a recent meeting of the Executive Committee of the Madras Council the following strong Committee was appointed to take
action in that area:—Rev. C. H. Monahan, Convener, Trivallur, Chingleput District; Rev. E. M. Macphail; Rev. J. H. Maclean; The Hon. Rev. G. Pittendrigh; Paul Appaswamy, Esq; Miss Grover, Canon Smith, Dr. W. L. Ferguson and the Rev. Bernard Lucas. All subscriptions and donations to assist Continental Missions in this area should be forwarded to the Rev. J. H. Maclean, Conjeevaram, Madras Pres.

It is most desirable not to duplicate effort, and it naturally falls to the Missionary Council of each Provincial area to see that funds are used in that area, should there be any local need. If there is no local fund and need, subscriptions can be forwarded to the Honorary Treasurer of the National Missionary Council, the Rev. W. E. S. Holland, M.A., St. Paul's College, Amherst Street, Calcutta. All funds received by him will be distributed under the control of the officers of the Council in Calcutta.

It is true that most of us are ourselves feeling the strain of the present crisis. There has been curtailment of our own efforts and the financial sky is by no means clear. It may however be possible to give a personal monthly donation of at least Rs. 10 to enable our Continental brethren and sisters to carry on their work for India and Christ while the war lasts. If the response was fairly general, this alone would supply the pressing need in many parts of the Empire.

It has been suggested also that the Indian Christians of your station and district might be glad to help their Indian fellow-workers in Continental Missions. Would you please let them know what is being done? Although our appeal is primarily to the Missionary Forces of the Empire, gifts from the Christian public, both European and Indian, will be welcome.

Trusting you will be willing to assist in this manifestation of Christian love,

We are,—On behalf of the Executive Committee,
Sincerely yours,

W. E. S. Holland, Treasurer.

E. C. Carter, Secretary.

Herbert Anderson, Secretary.

Calcutta, October 17th, 1914.

“He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully.”—2 Cor. 9:6.
THE CHILDREN'S PAGE.
Conducted by Anna Little.

The Chandur Sunday-School.

DEAR Little Friends:—I am going to tell you about our Sunday-school in the little church in Chandur. There are only thirty-seven members and six of them belong to the cradle-roll. There is one class for men, one for women, and one for the children, that I am going to tell you about. Sometimes there is a fourth class of village boys. Augustine, the catechist, has a Sunday-school in their part of the town every Saturday morning, and the boys often come on Sundays too. They do not come regularly. Sometimes they forget what day it is and sometimes their parents forbid them to listen to the story of Jesus; but when they do come, they pay good attention, kneel reverently and say the Lord's prayer with the others. It makes our hearts glad to see them worshipping the true God, for their parents worship ugly idols. Several of these boys have asked me to keep the Sunday-school cards for them, because they feared that the rats in their houses would eat them up. These cards were sent from America by kind children, who would be very happy if they saw how much these children like them.

In Sunday-school, the little folk sit up in the front of the church. During prayer they bow their heads in their hands on the floor. They never go to sleep in Sunday-school, but they do sometimes in the preaching service, especially if the prayers happen to be extra long. Last Sunday, after the "amen" was said, five of them stayed kneeling, fast asleep. When the roll is called, each child rises and says "Huzzar," which means present. Then the collection is taken and if any one has forgotten his half cent to put on the plate, he feels very badly indeed. The classes divide and the little tots go to the front verandah and sit in a semicircle around their teacher, and when the lesson is over, they return to the front of the church, stand up together and in turn say the golden text. Some of the children are quite small and of course cannot say the text without being prompted, but they are learning to do better all the time, and those who try to repeat it get a Sunday-school card. There are eleven in the children's class. Let me tell you about each one.

"Gladness," Shaventi, and "Flower" belong to one family. "Gladness" is the biggest boy in the Sunday-school. He is ten years old and of course acts very well and nudges his sister Shaventi when she turns around. Shaventi is the biggest girl. She is seven. Her round, brown face is always lit up with a big
smile, except when she thinks her Sunday-school card is not as pretty as some one else's. She has had much trouble with an ugly weed in her heart, called covetousness. It often causes big round tears to come into her eyes, but she has been struggling to overcome it, and for many Sundays she has appeared to be quite contented with the card she received. "Flower" is three years old. She is very small for her age, but she is fat and has great big eyes that always seem to be saying "I wonder why." When she repeats the golden text after Mr. Garrison, she pronounces every word, big words too, quite distinctly, and her mama and papa are plainly very proud of her.

"Good Person" is a pretty, little, fat girl of two and a half years. She always carries her papa's big Bible to church. I am sorry to say that our little "Good Person" is not always good. One Sunday she was quite naughty and had to be taken out of church, and once in daily prayers she had to sit under the table for being naughty. Another day she had to stand ever so long in a corner on the verandah. She makes mistakes but afterwards she is very sorry for having been naughty and tries to be good. She cannot talk plainly yet but we know what she says when she is asked to say the golden text, must be the text. Gilbert is "Good Person's" big brother. He is four years old. He is quite handsome and has a real English name. He always helps his little sister out of her difficulties when she is overcome with shyness, and stoops over to make himself as little as she is, when he comforts her. We would not know from his bright smiling face that he is embarrassed when he says his verse if it were not for the vigorous way he shakes one foot.

Martin, named after Martin Luther, is two and a half years old. When his name is called, he slowly draws one foot out from under him, plants it down, puts one hand on the floor to balance himself and rises slowly like a little old man. When he is well up, he solemnly says "hudder," (he cannot say "huzzar"), and solemn sits down. Martin's papa is a preacher, so Martin often plays preacher. He reads and sings and prays. He is a staunch little man, with independence of character, but in his little heart is a weed called "stubbornness." Even he knows it is naughty to be stubborn, for one day, when some one else was rebellious, Martin went to him and said "Don't be stubborn. Don't you know it is naughty to be stubborn?"

Pralahad is the same age as Martin. He is Martin's playmate. He always carries a dearly beloved umbrella with him to church. He has been taught to take off his cap when he comes into church, but he usually takes it off when he comes through the front gate.
"Woman" is five years old, and she is indeed a little woman for she cares for her little sister "Beautiful" and her baby brother like a little woman. "Beautiful" is three years old. She has never been strong and is only now beginning to talk.

"Virtuous" is the most interesting of them all. She is four years old. Her mother is not a good mother. Little "Virtuous" face is usually dirty and her hair uncombed, but she is our beauty in spite of the dirt and her dress worn wrong side formost and a petticoat on top of it also wrong side formost. She is a very clever little girl, but very mischievous. It is very difficult for her to stand still while she says the golden text, and if she did not get a suggestive look from the "Auntie" she would hop and jump up and down. "Virtuous" does not confine herself to the words of the golden text, she gives it in her own rendering, which is often very amusing.

I want you to pray for "Virtuous' mother. She is quite likely to give her little girl to some Mohammedan to be one of his wives when she is older, unless God works in her heart." Virtuous' father is a very old man, who would be a good Christian if it were not for one thing; he takes opium! He has tried hard and has prayed much to overcome it, but has not been able to do so. Not only does he take it but his wife does too and they give it to little "Virtuous," which is a common thing in India among the heathen but nor among Christians. We wanted to send Virtuous away to school where she would be taught properly and have the care that she needs, but her mother said "No, I do not want her educated I want her to herd cattle." We long to put her in school, she is such a winsome little girl, and we want to see her grow up to be a good Christian woman, but her mother will not even allow us to wash her face, or comb her pretty, curly hair which is generally so tangled. I wish you would pray for this little girl that she may get to school; and pray for her father that he may overcome the opium habit and that her mother may be converted and be a good mother to "Virtuous."

Samuel is two years old, the baby of the class. His papa died lately and he has always been his mother's baby, so it was hard for him when he had to sit in the children's class. He cried very hard; but a few Sundays ago he heard a whisper in his ear that, if he would sit nicely in the class, he would get a fat slice of bread with butter and brown sugar on it. He considered it worth trying, for he was quiet and has since been going to the class with the other children. Last Wednesday in the prayer meeting, he surprised us all by standing up on his wee, spindly
legs and gave his testimony—"There is one God," and propped down.

These children know about Jesus because somebody came to this land and told their parents about the Saviour, but there are many thousands who have yet not heard that Jesus died to save them from their sins. And they are waiting to hear the good news. Waiting perhaps for you. Ask Jesus if He wants you to be a missionary in India, when you are grown up. And don't forget to pray for "Virtuous."

A. H. GARRISON.

---

THE INDIA ALLIANCE AND THE WAR.

THE Business Manager of the India Alliance desires to make a special appeal to all interested in the up-keep of this little paper. Perhaps many do not know that the paper is supported mainly by the surplus difference in exchange on monies received here in India for missionaries allowances etc.; so that the missionaries really give this much from what would otherwise come to them, in order to keep the paper going and for the sake of interesting friends in the work. On account of the war, this exchange has passed the vanishing point and most money is at a discount as far as exchange is concerned. So, instead of having something over to carry on the India Alliance, we have to report a deficit one month, perhaps even exchange another month and perhaps a little surplus the next month.

The amounts received for subscriptions do not nearly cover the cost of publishing, especially since free copies are sent to all supporters of the work. Therefore will all who owe on their subscription kindly pay up to date and if any one desires to make a special thank-offering for benefit received from the paper and to help tide us over this difficult time, we shall very gratefully receive such amounts. Do not be afraid to send money at this time. International money orders are perfectly safe, and dollar bills are always acceptable.

ARTHUR DUCKWORTH.

---

PRAYER AND PRAISE.

PRAISE.

For God's presence and blessing at the Convention.
For numerous answers to prayer in various stations at the time of special meetings.
PRAYER.

Prayer is asked for the parties on tour.
—For the workers' fund, that the needs of our faithful native helpers may be fully met.

ITEMS.

Our readers will rejoice to know that beginning with this issue we are to have each month a special editorial department from the pen of Mr. Fuller. We are thankful indeed to have the benefit of his rich experience and deep spirituality on the field, and we anticipate much blessing for ourselves and our readers from this department.

The Annual convention, which met at Akola—Oct. 23rd to Nov. 1st was a time of much encouragement and blessing. A short report of the meetings appears in this issue.

We were all delightfully surprised to see Brother Andrew Johnson walk in one day at the convention. He is stationed at Pachora, where he has already laboured many years for the Master.

Miss Patten has been appointed to work in the Children's Home at Panchgani for a year.

Miss Rollier has been appointed to Chandur taluka for the touring season, after which she will again spend some months in a place convenient for Marathi study.

Miss Martha Loud, who has given such valuable help at the Children's Home during the past months, is now at Lanovli, where she will keep the C. & M. A., rest home open to visitors during the coming year.

Mr. and Mrs. H. H. Cox have been granted a furlough, and are booked to sail in March.

The Garrison at Bhusawal was re-enforced on Nov. 21st by the arrival of a bouncing, nine pound boy. The India Alliance extends heartiest congratulations. Mother and child are both doing nicely.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. Wm. Moyser
Mr. J. P. Rogers

AMRAoti
Mr. & Mrs. W. Fletcher
Miss K. P. Williams

CHANDUR
Mr. & Mrs. K. D. Garrison
Miss J. L. Rollier

KHAMGAON
Mr. & Mrs. E. R. Carner
Miss E. Krater
Miss H. Bushfield
Miss A. Little
Miss Wyeth

MALKAPUR
Mr. & Mrs. S. H. Auernheimer

MURTIZAPUR
Mr. & Mrs. L. J. Cutler

KHANDESH

BHUSAWAL
Mr. & Mrs. A. If. Garrison
Mrs. F. M. Bannister

BODWAD (P. O. Nargoon.)
Mr. & Mrs. C. Eicher

CHALISGAON
Mr. & Mrs. O. Dinham

JALGAON
Mr. & Mrs. C. W. Schelander
Miss C. Rutherford

PACHORA
Mr. A. Johnson
Mr. & Mrs. H. H. Cox

GUJARAT

AHMEDABAD
Mr. & Mrs. H. V. Andrews
Miss Lillian Pritchard

DHALKA
Mr. F. H. Back

KAIRA
Miss Coxe
Miss Peter
Miss B. Conger
Miss E. Pritchard
Miss M. Taylor

MATAR (P. O. Kaiva.)
Mr. & Mrs. S. P. Hamilton

MEHMADABAD
Mr. & Mrs. L. F. Turnbull
Miss Cora Hansen

SANAND & SABARMATI
Mr. & Mrs. D. McKee

SHANTIPUR (Jetalpur P.O., Ahmedabad.)
Miss Jessie Fraser

VIRAMGAM
Mr. & Mrs. A. Duckworth

LONAVLA (Pune District.)

PANCHGANI (Satur District.)
(Children’s Home)
Miss H. Beardslee
Miss M. Patten

BOMBAY
Mr. & Mrs. M. B. Fuller

ON FURLOUGH:

Mr. & Mrs. O. Lapp
Mr. & Mrs. P. Eicher
Mr. & Mrs. P. Eicher
Miss Z. McAuley
Mr. & Mrs. W. Ramsey
Mr. & Mrs. Schoonmaker
Miss M. Compton

Miss E. Wells
Miss M. Woodworth
Mrs. V. Erickson
Mr. & Mrs. J. N. Culver

BOMBAY:

PRINTED BY M. G. JOSEPH AT THE “BOMBAY GUARDIAN” MISSION PRESS, GIRGAUM, BOMBAY, AND PUBLISHED BY REV. A. DUCKWORTH AT VIRAMGAM, GUJARAT, AND EDITED BY REV. K. D. GARRISON, CHANDUR, BERAR.